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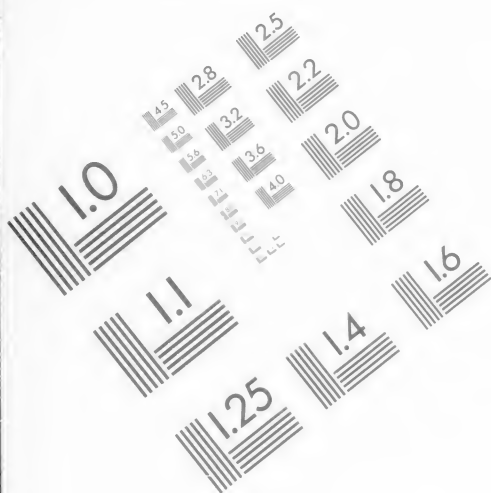
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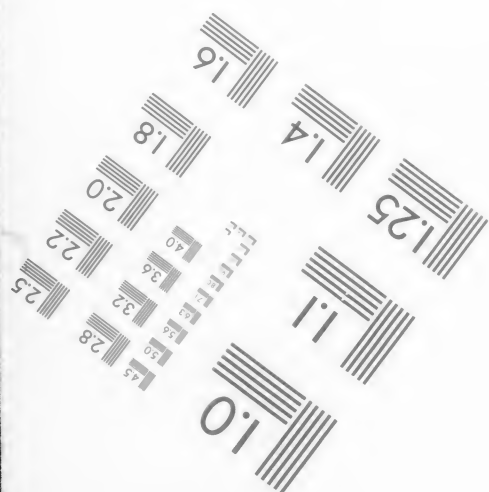
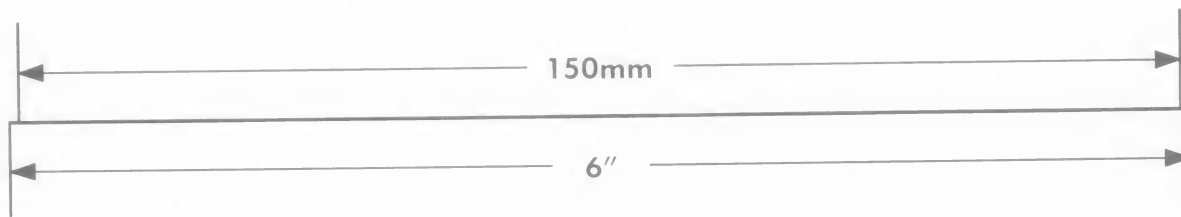
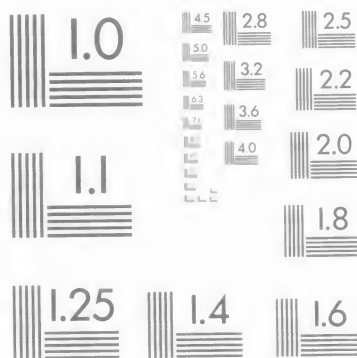
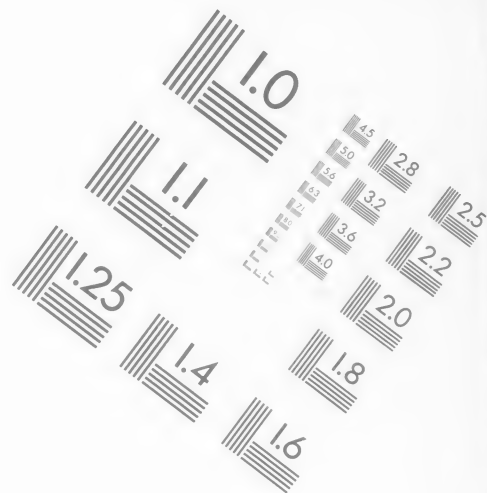
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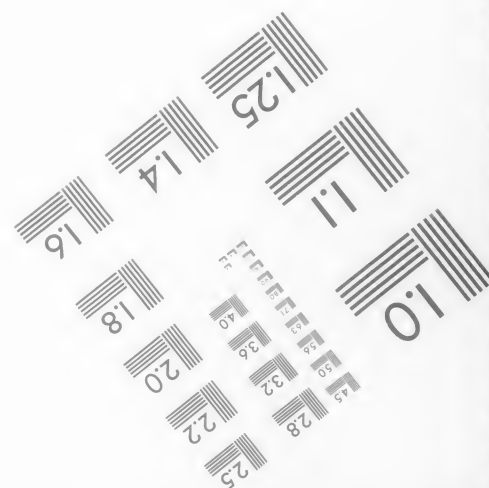
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# CHANGES IN FAITH:

PROBATION AND JUDGMENT.

BY REV. OLIVER DYER.

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AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY,

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## CHANGES IN FAITH: PROBATION AND JUDGMENT.

BY REV. OLIVER DYER.

*"Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."—Ps. cii. 25-27.*

*"According to Thy name, O God, so is Thy praise unto the ends of the earth."—Ps. xlviii. 10.*

NOTHING is what it at first seems to be. In the beginning our senses mislead us as to everything in this world; and our minds and hearts, under the lead of our un-instructed senses, are misled as to everything in the world to come.

Our senses teach us that the sun moves through the heavens and that the earth stands still; that the sun and the moon are tiny globes; that the stars are mere twinkling points; that the sky is a substance which comes down to the earth all around us; and so on, through all the phenomena of nature. We in our childhood believe all this; and the human race in its historical childhood believed it all, and founded its whole circle of beliefs on these mistakes



and others analogous to them, and so got going wrong in all its beliefs with regard to God and His works, and man and his works, and the relations between God and man, and the destiny of the human soul, including its final judgment and its life after judgment.

The physical universe is substantially the same to-day that it was when man first set foot upon it. But how different are man's ideas of it now from what they were originally; yea, from what they were only a few hundred years ago! From age to age the ideas, theories, and beliefs of men with regard to the solar and stellar systems have waxed old like garments and as vestures have been changed. So, too, God Himself has always been and is now the same without variableness or shadow of turning, but who can count up or describe the changes which have taken place in men's ideas of God's character and God's works? Verily, like garments have they waxed old, and like vestures have they been changed. Well may the ever-active, omnipresent *Zeit Geist*, or Time Spirit, sing,—

“In the loud-roaring loom of time I ply,  
And weave the garment of God, thou knowest Him by.”

The garment of God we know Him by! What is that garment? What is it that we know God by? In other words, how do we know Him, and what do we know of Him? If we consider the matter rationally, we shall find that we have certain ideas of God,—certain views, notions, theories, and beliefs about Him; that we clothe Him, so to speak, with certain attributes and invest Him with certain qualities; and this investiture of Him by us through our thoughts and affections is the garment of God we know Him by. It is self-evident that our ideas of God are the

only ideas we have of Him; that our notions, views, theories, and beliefs about Him are the only notions, views, theories, and beliefs that we have in regard to Him; that our understanding of Him, and of His nature, character, and modes of operation, is the only understanding we have of Him and His attributes; and it of course follows that this vesture of understanding and belief, wherein and where-with we invest God, is the garment, and the only garment we know Him by. And it is equally clear that this garment of God by which we know Him is constantly changing. “Yea, all of them shall wax old like a garment; as a vesture Thou shalt change them, and they shall be changed.”

Our beliefs, which are woven of our notions, and thoughts, and affections, also constitute our own mental and spiritual garments. This is one reason why spiritual qualities are so frequently spoken of in Scripture as garments. In Isaiah it is written that to those who mourn in Zion is given “the garment of praise for the spirit of heaviness” (lxi. 3); also, “For He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness.” In the seventy-third Psalm it is said of the wicked that “violence covereth them as a garment;” and in the one hundred and ninth Psalm, in a description of a wicked man, it is written, “He clothed himself with cursing like as with a garment.” In stating the spiritual condition of the Church in Sardis, in the third chapter of the Revelation, it is said, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.”

Do you notice the peculiarity of this language?—“Thou hast a few *names* . . . which have not defiled their

*garments!"* What are the garments of names? How can a name wear garments? Before we can answer these questions we must know what a name actually is. What, then, is a name, in its essence, and in its essential meaning? It is a character,—is, in fact, *the* character by which any one is known and distinguished. When we talk about a person's having a good name, or a bad name, in the community, we of course mean that he has a good character or a bad character. And in Scripture name means character in all its fulness; it means the very essence of character and disposition. And when we remember that our mental and spiritual garments are woven out of our thoughts and affections, we can readily understand how a name can wear garments, because we can see that one's character or disposition is inevitably clothed with the thoughts and affections which belong to it, which harmonize with it, and naturally flow out of it. And hence one's name or disposition may have defiled garments,—that is, impure thoughts and evil affections,—so that it cannot walk with the Lord in the white garments of salvation, or the beautiful garment of praise.

And this prepares us to understand the meaning of the second clause of the text: "According to Thy name, O God, so is Thy praise unto the ends of the earth."

Name, we understand, means character or disposition; therefore the name of God means the character or disposition of God, which, so far as we can conceive of it, is simply our ideas, or views, or belief with regard to it. And according to our notions of God's disposition, so will be our ideas of what kind of praise will be most acceptable to Him. Praise of God means confession and worship of God; and our worship is always determined by what

we think and believe about God's character and wishes. Hence we see how actually true is the declaration, "According to Thy name, O God, so is Thy praise unto the ends of the earth."

"The ends of the earth" is naturally taken to mean all over the world, and in one sense it does mean that. But it has a much more important and a far higher meaning. In the Scriptures, the earth means the Church at large, and it also means the Church in us individually. The Church in us is constituted of our religious ideas and principles,—of what we think and believe and love. That is the earth which God addresses when He cries, through the mouth of His prophet, "O earth, earth, earth, hear the Word of the Lord." (Jer. xxii. 29.) Of course this globe which we call the earth cannot hear the Word of the Lord. The Word of the Lord is addressed to human intelligence and human affection; and when the Word of the Lord is heard aright, it forms a little Church, or religious belief in the soul; and that is the earth, unto the ends of which the praise of God is according to His name. For, as has already been shown, according to our notions of God's character and our ideas of what He wants, so will be our praise and worship of Him clear to the ends of our spiritual earth; that is to say, all through and through our religion, and in every part of it, both as to belief and as to doctrine.

"Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands." As we understand what the earth means in the scriptural sense, we shall have no difficulty in also understanding what the heavens mean. The heavens mean our more exalted religious ideas and affections,—that interior belief and love

which unite us closely to spiritual and heavenly things. Of both this earth and these heavens it is declared, "All of them shall wax old like a garment; as a vesture Thou shalt change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."

When we come to see the real meaning of this passage, how grand, how beautiful, how true it is! We can see for ourselves that it is true. We know that the ideas and beliefs and faiths of mankind, whether founded on their spiritual earth or in their spiritual heavens, have been constantly changing and are still undergoing changes; that they wax old like garments, and like vestures are changed and shall be changed; but that God Himself, as He is in His essence and His substance, endures forever, and is always the same. As the growth of scientific and spiritual knowledge has dispelled the fogs and darkness of superstition from the human mind, the rays of the Sun of Righteousness have shone with increased light and warmth into the human soul, and changed its whole spiritual climate, and rendered possible the development of spiritual ideas and affections which aforetime could no more have taken root, and blossomed, and ripened into fruitage than flowers can thrive in the frozen ground under the snows of winter.

And now, from this general consideration of the universal changes in human beliefs, I will pass to the particular consideration of changes in the faith of the Christian world as to the doctrines of probation and judgment, and their significance in the light of the New Church.

The prevailing religious belief of the present time is the child of all past beliefs in all past times, and the offspring shows unmistakable marks of its parentage in

many a lineament. Hence, if we would understand the religious beliefs of the past and the present, and the changes which have taken place in them, we must consider the primitive nature of man, in which primitive beliefs had their origin and from which present beliefs have lineally descended.

Whether man is of an animal origin, as scientists teach us, or whether he was created in a high state of perfection from which he fell to a state of beastly degradation, as religionists teach us, it is certain that when he emerged from the vague realms that lie beyond our ken and crossed the historical horizon his mental, moral, and spiritual state was as low as it could be and yet leave him human; low enough, in fact, to justify Swedenborg's declaration that he is "more vile than any living creature amongst all the wild beasts and beasts." And down there, in that low state in which both scientists and religionists place man, the seed-germ of nearly all the religious doctrines in the world was sown, and that seed-germ was the idea which those primitive people had of God; for, as has been shown, a people's ideas of God shape and govern all their religious doctrines. "According to Thy name, O God, so is Thy praise unto the ends of the earth."

In Exodus it is written: "And I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them" (vi. 2); which may be literally rendered: "I appeared unto Abraham, and Isaac, and Jacob, as God the Thunderer, but my name Jehovah did I not make them to know."

In those far distant and wretched times, when our ancestors were so ignorant of science that nearly every phenome-

non of nature overwhelmed them with terror, the Lord appeared to them only as God the Thunderer, God the Terrible, God the Smiter, God the Destroyer. The earthquake, the storm, the lightning, the thunder, in short, every manifestation of power which they could not understand, was to them an act of a supernatural Being, a terrible Deity, a God the Thunderer, who must be propitiated by prayer, by sacrifices, by acceptable offerings of some kind. And right here we have the seed-germ, the fundamental idea of about all the theology there was in the world prior to Swedenborg. And that seed-germ, that fundamental idea is, that *there is a Deity who has been personally offended, and must be personally appeased, or else He will have personal vengeance.* This doctrine begins in the lowest forms of fetichism, runs up through all forms of polytheism, pervades Jewish monotheism, crystallizes in Christian trinitarianism, and is to-day the predominant belief of the Christian world, and gives shape and tone and quality to every one of what are called the orthodox doctrines of Christendom, and to a majority of all the other religious doctrines. The orthodox doctrine of the atonement, with its correlative doctrines of probation and judgment, is nothing but the elaborate, consummate, perfected blossoming of that old fetich and heathen idea of personally appeasing a personally offended Deity, so as to escape His personal vengeance, by paying Him His price, and thus buying Him off.

The universality of this primitive and ingrained notion is only equalled by its depth and tenacity. Even science does not enable us to throw it off, any more than science enables us to get rid of the desire to see the new moon over our right shoulder. We know, just as well as it is

possible to know anything, that it makes no difference over which shoulder we first see the new moon, and yet we always want to see it first over our right shoulder, because we cannot get rid of that old fetichistic inheritance; nor can we get rid of the inherited instinct with regard to the fetich God, which has come down to us through the very marrow, and heart's blood, and brain convolutions of our progenitors through thousands upon thousands of ages, and is so bred in the bone that it will come out in the flesh. Hence it is that everybody, savage or scientist, religionist or atheist, Puritan or pirate, when suddenly confronted with terrifying danger, and so shocked out of his artificial state as to be let down into his inherited instincts, instinctively appeals to God the Thunderer for protection and mercy, and seeks to propitiate Him with all manner of promises extorted from his not penitent, but affrighted, soul.

This fetich idea of a God who is supposed to be ferocious and vindictive has pervaded all the affairs of this world as well as those of the next. From the very beginning, if any disaster happened to man or to his possessions it was believed to be the vengeful work of some god. If a person dropped dead, it was believed that a god killed him. If a man was struck by lightning, it was believed that a god hurled the thunder-bolt at him, and so on through all the casualties of nature. Do we not know that these fetich notions now form the substratum of the religious belief of Christendom? The only difference is that Christians, instead of believing that a fetich god, or a heathen god, does all these things, believe that the Christian's God does them. "According to Thy name, O God, so is Thy praise unto the ends of the earth."

It is true that among intelligent people these fetich notions are passing away so far as natural or scientific affairs are concerned, but they still clutch religious beliefs right by the throat with an almost throttling grasp. Everything in this world is seen to be under the rule of law; but the affairs of the next world are by many otherwise rational people still supposed to be at the mercy of a capricious God who can do as He pleases, without regard to law. It is believed that if God chooses to give human souls a probation of myriads of ages, He can do it; that if He chooses to cut them off from all probation, He can do it; that if He chooses to send the whole human race to hell, He can do it; that if He chooses to send the whole human race to heaven, He can do it; that if He chooses to send certain souls to hell and certain other souls to heaven, He can do it; and it is believed that He can do all this at His own whim, His own caprice, His own prejudice, His own resentment, or, as it is theologically put, "at His own good will and pleasure." So long as people believe that God *can* do all these things without regard to law, they will also believe that God *will* do such of them as they would prefer to have Him do; and so, as a matter of course, it was impossible for Christendom not to have just such conflicting, irrational, ferocious, horrible doctrines of probation and judgment as have prevailed in the world from the organization of the Christian Church until now.

A belief in the everlasting physical punishment of the re-embodied damned, and that probation ends with this life, became general at an early stage of Christian history. But after a time some theologians began to think that human beings ought to have a chance for probation in the world to come; and it being seen that this idea, if for-

mulated into a doctrine, could be made exceedingly profitable, it was officially adopted as a dogma of the Church, and purgatory became established on a sound business basis, and holds its own to this day, and is perhaps the most pecuniarily profitable doctrine known to Christendom.

Another doctrine which was early made a dogma of the Church was what is known as the doctrine of exclusive salvation; which means that only members of the Church and their baptized children are saved, and that all others are assuredly damned. There were always dissenters from these doctrines, but they were official doctrines of the Church and held predominant sway until the Reformation. After Protestantism had become established it threw purgatory overboard, and contracted the doctrine of exclusive salvation into the doctrine of election, the formulators of which believed not only in exclusive salvation, but in a very exclusive set of the exclusively saved, and placidly consigned infants "only a span long" to everlasting torment. Such a horrible doctrine, however bolstered up and buttressed round with theological sophistries, could not fail to revolt the hearts of men, and so there arose various modifications of it, which I will not attempt to name, as they are too numerous to mention in a brief discourse. In some cases Protestants rejected the doctrine of election altogether, and also the doctrine of exclusive salvation, and broke out into Socinianism and other forms of Universalism.

Universalism has become so prominent in the United States that it is vaguely looked upon as an American institution, but, in fact, it is many centuries old. It was condemned by a Church Council at Constantinople in the year 544, and since then there has hardly ever been a time when it has not had advocates in the Christian



world. The horror and detestation excited by the doctrines of exclusive salvation, election, and infant damnation caused many Christian people to take the ground that there is no hell at all, and that everybody at death is changed into a glorified creature and taken into heaven at once through the infinite mercy of God. But the views of this class of Universalists have undergone modifications. Their present position, as contrasted with their former attitude, is stated to be something like this: that whereas they used to stand at the front gate of hell and say, "*Nobody* shall go in," they now stand at the back gate and say, "*Everybody* may go out."

Some of the modifications of beliefs now going on can hardly be called changes of faith. They are simply a breaking down of old dogmatic doctrines without any new faith coming in to take the place of the old. There are many Calvinists belonging to various denominations of that school of theology who have become so intelligent they cannot stand the orthodox doctrines of probation and judgment, but have not arrived at fixed views on these subjects, who say, "We do not know what God in His infinite councils has determined as to these things, but we are willing to trust in His mercy, and await the developments of the future life;" which seemingly pious and actually agnostic creed is just now becoming somewhat popular as a phase of what is called "the new theology."

In truth, nearly all the beliefs of the Protestant and independent portion of the Christian world as to probation and judgment are becoming unsettled,—the only steady thing about them being the steady change which they are undergoing. Even the Old School Presbyterians in England are calling for a readjustment of their confession of

faith and for a modification of the teachings of their catechisms. And in this country these ironclad Calvinists are now exhibiting what seems to me to be one of the most singular and interesting theological phenomena of the age. In their struggles to save the doctrine of election from the relentless disintegrations of scientific criticism and spiritual rationalism, they are actually calling on Darwin for help,—Darwin, who for many years has been the great scientific bugaboo of orthodox Christianity. The last utterance from them on the subject, which has come under my notice, was by the Rev. Dr. Rankin, of Washington, who intimates that Darwin's doctrine of natural selection and the survival of the fittest is the physical and scientific counterpart of their doctrine of predestination and the salvation of the elect. The doctrine of natural selection is briefly this: That in a state of nature the strongest and best-conditioned creatures rule and are attracted to one another, and so survive and perpetuate themselves through their offspring, because they are the fittest to do so; while the weaker are thrust aside, and left to perish, and so do not survive nor perpetuate themselves, because they are not fit to do so. The doctrines of election and predestination assert that God, in accordance with His own good will and pleasure, fore-ordained that certain souls should be saved; that is to say, He elects or selects certain ones to be saved and leaves all the others to be damned. The Rev. Dr. Rankin\* asks: "What is the survival of the fittest but the doctrine of election in animal life?" which of course implies that the essence of the doctrine of election is the application of the Darwinian theory of the survival of the fittest to spiritual life. It is a common saying

\* See the Christian Union of May 3, 1883, page 358.

that politics makes strange bedfellows; but can politics show anything in its dormitories to equal this? Verily, when Calvinists are found snuggling up to Darwinians in the same trundle-bed, with their innocent faces peeping out from under the same blanket, the spectacle is one to provoke the strenuous curiosity of gods and men as to how the doctrine of the survival of the fittest will work in their case.

These changes of faith in the Christian world as to the doctrines of probation and judgment come from the fact that the predominant idea of Christians as to the character of God is the old fetich and heathen idea, which is a radically wrong idea; and there is no possible way of getting their doctrines of probation and judgment right, except by first setting their ideas of God right, so that they shall have a correct doctrine of the Lord. And where are they to get such a doctrine? So far as I know, they must look for it in the Writings of the New Church. We are there taught rationally, what the Scriptures teach inspirationally, that God is a Being of infinite divine order and law, the same yesterday, to-day, and forever, without variableness or shadow of turning, and not a fetich or heathen God of caprice, who can do as He pleases without regard to law. Some theologians seem to think, and the logical outcome of their doctrines is, that if God should choose to do so He could issue a new Decalogue, saying thou shalt steal; thou shalt commit adultery; thou shalt murder; thou shalt bear false witness against thy neighbor; thou shalt covet all that is thy neighbor's; and so on, and make such commandments the laws of life. Such theologians have no conception of the great truth that the commandments as they now stand are the indestructible laws of life, which cannot change nor be changed.

Our Writings also teach that the government of God, being an outcome of Himself, partakes of His own unchangeable nature, and is therefore a government of infinite divine order and immutable law, in the world to come as well as in this world. The character of the Lord and the nature of His government being settled, the nature and method of probation and judgment are also settled. With such a God and such a government the final judgment which we are every one to meet, of course comes to pass under the operation of eternal laws of divine order and harmony; and is not a dramatic spectacle enacted before an assembled universe, but a process, an evolution, the completion of a cycle of being in the individual soul, which comes to its final issue through a probation which is simply an orderly period or stage in the evolution itself. The laws of divine order and harmony, the indefeasible laws of life, by virtue of which this judgment thus comes to pass, are the commandments of God. Whoever lives in accordance with them comes at least into a preparation for a heavenly state of heart and mind in this world, and reaches heaven in the world to come. Hence it is written, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.)

Do you take in the significance of that language?—"That they may have *right* to the tree of life." Whoever lives in accordance with the commandments of God hath *right* to the tree of life; and of that *right*, which is guaranteed by the laws of eternal life, no power in the universe can defraud him. "He enters in through the gates into the city" by virtue of the operation of the divine laws which carry him there.

On the other hand, whosoever lives in habitual violation of the commandments has no right to the tree of life, simply because he has not lived in accordance with the laws of life and has, therefore, become spiritually dead; and the same divine laws that take the one to heaven because he belongs there, carry the other to hell because he belongs there; and one's spiritual state being such when he comes to his final judgment that he belongs in hell, there is no power in the universe which can save him from hell. And he goes to hell not as a punishment inflicted by a personally offended God, but as the merciful provision of an all-loving Father (A. C. 587), who knows that hell is the best place for his poor, erring child, because he will be less miserable there, where he belongs, than he would be anywhere else where he did not belong.

It is an old adage that as a man makes his bed so he must lie. It is equally true that *where* a man makes his bed *there* he must lie. So when a poor, sin-sick soul "makes his bed in hell" (Ps. cxxxix. 8), he must lie in it there; but he finds the Great Physician by that woful bedside, ready to do all that can be done in accordance with the unchangeable laws of life, to assuage the sufferer's anguish. Yea, "the Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." (Ps. xli. 3.)

It must be plain to the apprehension of us all that the old beliefs are undergoing changes because they are founded on appearances of truth, instead of on truth itself. A religious doctrine, in order to stand forever unchanged, must be founded on absolute truth,—truth that will harmonize with science as well as with Scripture; and if it does not harmonize with both science and Scripture it is foredoomed

to destruction, and must go the way in which the once popular doctrines of the resurrection of the body, and the everlasting physical punishment of the re-embodied damned have gone. Science is the unrelenting and irresistible foe of every false doctrine, and will eventually hunt out and expose its untenableness; and as the doctrines of the New Church are the only religious doctrines that are based on scientific and rational principles, they are the only ones which will survive the developments of science.

Whoever is familiar with the doctrines of the New Church, and observes the changes in the faith of the Christian world, cannot very well help seeing that these changes are slowly drifting the Christian world in our direction; and here is where the significance of these changes in the light of the New Church becomes most clearly visible. You will remember that when Dr. Kane attempted to travel towards the north pole over an ice-field, he found, after struggling along for several days, that the whole ice-field had drifted farther south by east than he had travelled north by west, so that he was in a lower latitude than when he started. That is typical of what is going on in spiritual affairs. The theologians are struggling along over theological ice-fields to reach a higher doctrinal latitude, but the great, silent, spiritual drift is taking them south by east. Oh, how much that means to a New Churchman! In scriptural symbolism and correspondence the south represents a state of most refulgent spiritual light, and the east a state of purest love to God and the neighbor; and it is towards these spiritual states that the great spiritual under-currents are carrying all, except the few who are consciously steering in that direction. And they are all drifting thither because the hearts



and minds of men—the currents of human thought and human affection, operated upon by the silent, unnoticed, but constant descent of the New Jerusalem from God out of heaven, are moved in that direction; and also because the intelligence of spiritual men is more and more perceiving that it is only by the application of New-Church doctrines to religious affairs that the destructive criticisms of hostile but conscientious scientists and atheists can be successfully resisted; and also because these doctrines practically help human beings to overcome their evils and grow pure in heart so as to see God as He really is, not as God the Thunderer, but as the Lord Jehovah, as He is revealed in Jesus Christ; and, finally, because these doctrines shed a steady, serene, and satisfying light upon the once dark and forbidding regions beyond the grave, and throw a bridge of faith and love over the river of death, and set it thick with angel guards, and render the passage of the freed, regenerating soul a triumphal march along the divine highway cast up for the redeemed of the Lord to walk upon.

## THE FAITH OF THE NEW CHURCH.

**1. Concerning the Lord.** There is one, and only one, self-existing Being who is love and wisdom, and from whom constantly proceed all substance, power, and life.

**2. The Unity of the Lord.** The Lord is one Being in one Divine Person, as man is one being in one human person, and that Divine Person is the Lord God and Saviour Jesus Christ.

**3. The Trinity of the Lord.** There is a Trinity of Father, Son, and Holy Spirit in the person of the Lord Jesus Christ. The Father, or Jehovah, is the Divine in itself; the Son is the Divine Human in which Jehovah was incarnated; the Holy Spirit is the Divine power proceeding into creative act. The Father is in the Son as man's soul is in his body; the Holy Spirit proceeds from the Father by the Son, as man's power proceeds into act, from his soul by means of his body. The Divine Trinity in the Lord is of the same nature as the finite trinity in man. The Father, Son, and Holy Spirit are one Lord in one Person, as the soul, the body, and the life are one man.

**4. Concerning Man.** Man is a spiritual being in the human form, clothed with a material body. He has no life in himself, being only a form organized to receive life from the Lord. He was made in the image of God that the Divine attributes might be finited in him, and that he might be conjoined to the Lord by a constant reception and reciprocation of His love and wisdom.

**5. The Death of Man.** As man is a spiritual being he was made to dwell in a spiritual world. The death of the material body is, therefore, a necessary and orderly step in life. The

death of the soul is caused by sin which is a violation of the Divine laws organized in man's spiritual faculties. It consists in such a perversion of their form and order that man's power of receiving love and wisdom from the Lord is destroyed. He dies by the exclusion of life.

**6. The Resurrection of Man.** The resurrection of man from natural death is his withdrawal from the material body. His resurrection from spiritual death is his restoration to spiritual life. It consists in his regeneration, which is effected by the Lord alone, while man co-operates by living according to the commandments.

**7. The Salvation of Man.** Salvation consists in redeeming man from the power, and saving him from the death, of sin. To effect this work Jehovah became incarnate and revealed himself in a form which man, though dead in sin, could recognize. The human nature which Jehovah assumed became the medium of conjunction and communication between Him and man. By means of it His Divine power can operate upon man to redeem and save him from sin.

**8. The Sacred Scriptures.** The Sacred Scriptures are Divine Truth clothed in human language. They are the Word of the Lord, who gave them to man to reveal Himself to him; to teach him the laws of his own spiritual nature; the effects of breaking them, and the blessings of keeping them. They are written according to the correspondence between natural and spiritual things. Every word contains a spiritual sense, the key to which was given to Swedenborg by the Lord. By means of this key the spiritual and Divine truths contained in the letter are revealed; and by these truths the Lord effects His Second Coming.

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